

SAINT CATHERINE OF SIENA

Italian poet and the Swedish princess alike had left uncompleted, beginning with those two formidable prelates of the Church Militant whom we have seen meeting over Birgitta's revelations —Cardinal d'Estaing and the Abbot of Marmoutier.

Cardinal d'Estaing, although upright and strenuous, had proved a stern and unpopular ruler of Perugia. At the end of 1371, the Pope appointed him to the legation of Bologna, in succession to Cardinal Anglico de Grimoard, while his place at Perugia was taken by Cardinal Philippe de Cabassole, Petrarca's friend, the Patriarch of Jerusalem, a mild-tempered and amiable prelate who won golden opinions from the Perugians during the few months of his government. In January, 1372, d'Estaing made a pompous triumphal entry into Bologna, received with acclamation by the inhabitants, who saw in him the champion of their liberty against Bernabo Visconti: "He was reputed a very great and upright man," says the chronicler, "and they said that he had great legatorial powers, and more authority from the Pope than had ever been given to any other representative of the Church."¹ In the following August, Cardinal de Cabassole died, and was succeeded by the Abbot of Marmoutier (who had come to Italy in the preceding year as treasurer general of the Church), who now governed Perugia and the Patrimony and Spoleto, with the title of vicar apostolic, the troops being still under the command of Gomez Albornoz.

Now begins the series of Catherine's letters. And among the first of them that we can date with any approach to certainty are the two to Cardinal d'Estaing, in his capacity of legate of Bologna and chief representative of the Pope in Italy. They are, as it were, the frontispiece to the whole mystical volume of her epistles. They give us at once the essence of her spiritualized political doctrine. Italy is the prologue, peace the epilogue. Love of Charity is the rule; self-love and servile fear the enemies to be overthrown. The philosophy that she has learned from the Prince of Peace in her cell of self-knowledge is applied to the political state of the Church and of the world. Already is ¹ *Cronica di Bologna*, coll. 491, 492. 106